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A Celebration
of
Two Hundred Years of Methodism
Level Cross United Methodist Church
Route 2, Dobson, North Carolina
April 28, 1985

The Reverend Ray Himes, Pastor

The Reverend Howard Allred
District Superintendent

L. Bevel Jones, III
Resident Bishop

S #88-56

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Foreword

On December 24, 1984, Methodism in America began to celebrate its 200th Anniversary. The closing of this Conference year will mark the end of this celebration.

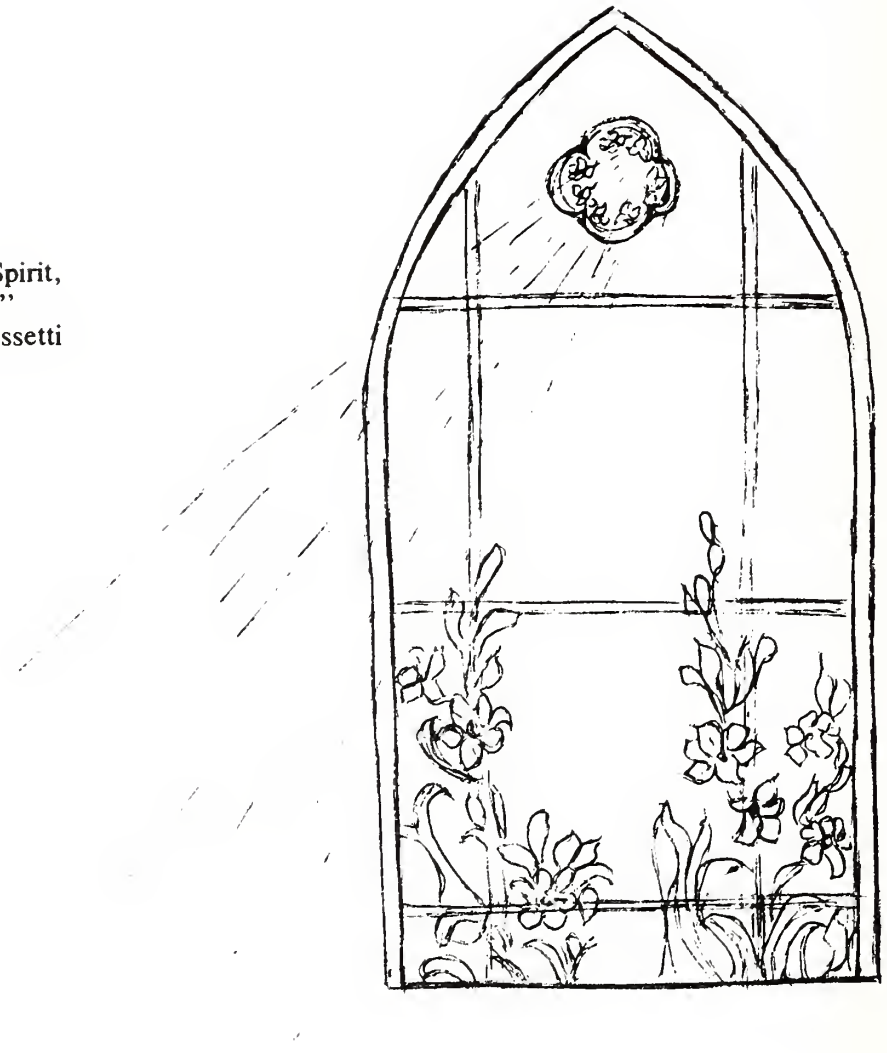
This program and book have been prepared to help Level Cross United Methodist Church and our friends join together as we explore, study, and celebrate ways that Methodism and its congregation have participated in the life of the spirit and the life of America over the past two hundred years.

The Homecoming Service
of
Level Cross United Methodist Church
Sunday April 28, 1985
11:00 AM
The Reverend Ray Himes, Pastor

Prelude
The Call to Worship — Hymn 100 "Blow Ye The Trumpet Blow" ..... The Choir
Charles Wesley
Invocation
Hymn 1 — "O For a Thousand Tongues To Sing" ..... The Congregation
Charles Wesley
Affirmation of Faith — No. 738 ..... "The Apostles Creed"
Canticle — No. 615 ..... "Out of The Deep" ..... Psalm 130
Gloria Patri
Pastoral Prayer
Offering — II Corinthians 9:7
Doxology
Scripture Lesson — Romans 1:1-7
Dedication of Windows ..... The Youth Class
Hymn 181 "We Give The But Thine Own" ..... The Choir
William W. How

"We Celebrate Two Hundred Years of Methodism"
A Tribute To Our Founders ..... Mickey McCall
Hymn 302 — "Come Let Us Join Our Friends Above" ..... The Choir
Charles Wesley
Our Heritage In Hymns ..... Diane Marion
Hymn 150 — "A Charge To Keep I Have" ..... The Congregation
Charles Wesley
Methodism In Early America
The Circuit Rider ..... Jane Collins
"The Circuit Riding Preacher" ..... The Choir
American Melody
Black Methodists ..... Ruby Moser
"Lord I Want To Be A Christian" ..... The Choir
An American Spiritual
Frontier and Brush Arbor Days ..... Rhonda Henson
A Medley of American Folk Spirituals:
"For A Closer Walk — Precious Lord Hold My Hand" ..... The Choir
Singing Methodists
Sunday Schools and Revivals ..... Sharon Joyner
John Wesley On Singing ..... Mr. Himes
An Old Fashioned Gospel Sing ..... The Congregation
Judy Joyce, Leader
A Contemporary Gospel Song: Hymn 17 — "How Great Thou Art" ..... The Choir
Boberg
Closing Service Hymn 306 "Blest Be The Tie That Binds" ..... The Congregation
Fawcett
Benediction ..... Mr. Himes
Fellowship Luncheon

"Open wide the window of our Spirit,
O Lord, and Fill us full of light."
Christina Rossetti



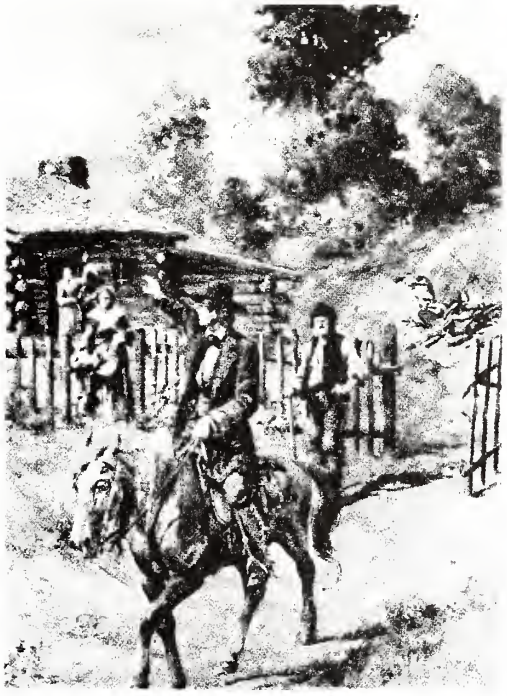
Ten Memorial windows were presented in memory of, or in honor of, the following persons:

In Memory of:	In Honor of:
Wendell Bruner	Mecie Hall
Robe A. Hall	Mr. and Mrs. Curley O'Neal
Leslie Ann Moser	Mr. and Mrs. Gib Wolfe
Mr. and Mrs. Ben O'Neal	
John O'Neal	
Mr. and Mrs. Ben Shinault	
Mr. and Mrs. A.J. Snow	
The Senior Adult Sunday School Class	

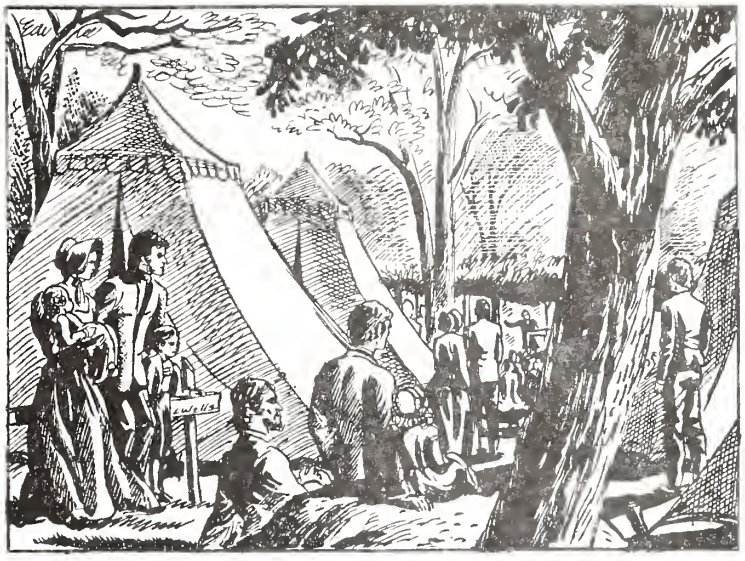
Some of the contributions toward the remaining windows were given in memory of:

Lillie Davis	John O'Neal
Arthur Graham	Taylor O'Neal
Hadley Harbour	Pearl O'Neal Snow
Mr. and Mrs. Will Miller	Virgil Tucker
Cebron O'Neal	

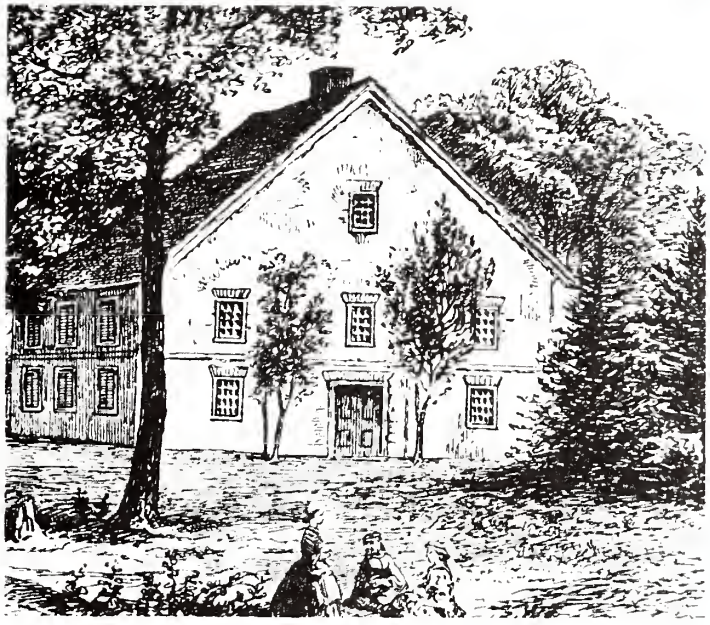
A list of Donors and Contributors has been recorded in our Book of Remembrance.



Early Circuit Rider



Early Tent Meeting



Barrett's Chapel
Where Asbury and Coke met in 1784 and decided to call the Christmas Conference.

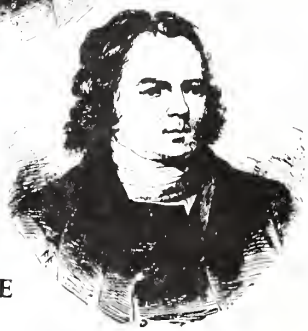
Uniting Conference, Kansas City, 1939
Left to right: Bishop James Straughn, Bishop Edwin Holt Hughes, and Bishop John M. Moore.

December 24, 1784

ASBURY

The roots of American Methodism can be traced to **LOVELY LANE CHAPEL** in Baltimore. It was here on Christmas Eve in 1784 that Francis Asbury and Thomas Coke along with Richard Whatcoat, Thomas Vasey, and nearly sixty other preachers gathered for the purpose of organizing Methodism in America. The first action taken by the Christmas Conference was to establish the Methodist Episcopal Church. Asbury was ordained superintendent (bishop) and twelve ministers were ordained elders. When the conference adjourned on January 2 or 3, it had organized a church, elected its leadership, ordained a ministry, and accepted a liturgy.

WHATCOAT



COKE

1791

JOHN WESLEY died at age 88 in London. Surrounded by friends and family and in a very weakened condition, he tried to sing Isaac Watts' hymn, "I'll praise my Maker while I've breath," but the effort was too great. In his last triumphant breath he cried, "The best of all is God is with us."

John Wesley spent his last days preaching. He preached his last open-air sermon under a tree in Winchelsea, England. Although he was quite ill, it was fitting that the topic of his last sermon was "Seek ye the Lord while He may be found, call ye upon Him while He is near." John Wesley is buried at City Road Chapel, London, and a monument to the Wesley brothers stands in Westminster Abby.

1788

CHARLES WESLEY was called a "Methodist" several years before his conversion in 1738. While he was a student at Oxford, he and two of his friends met regularly and became known as "The Holy Club" or a "new set of Methodists." *Methodist*, a term from the early history of medicine that applied to a distinctive school of medical opinion, was a nickname that Charles Wesley gladly accepted since it implied "the studious and devotional rule of life which he and his friends followed." The original group grew to fourteen under the leadership of John Wesley. Besides being a partner with his brother in the Methodist revival, Charles was a prolific hymn writer. During his lifetime, he wrote between 6,500 and 7,000 hymns.

John Wesley

JOHN WESLEY set sail for America.

December 22, 1735 _____

1707 _____

CHARLES WESLEY is often called the world's greatest hymn writer. He wrote between 6,500 and 7,000 hymns, many of which appear not only in Methodist hymnals but also in hymnals of other traditions.

C. Wesley

Who Are We?

The Methodist Church is a great Protestant denomination that has its origin in the Anglican Church (The Church of England) and grew out of the preaching of John Wesley, a minister in the Anglican Church in the 1700's.

Quoting from The Discipline "The Methodist Church is a Church of Christ in which 'the pure word of God' is preached and the sacraments administered."

What are our Doctrines and Beliefs?

Methodist Churches are evangelical, and follow the teachings of its founder, John Wesley, who said, "The world is my parish," and proceeded to take the gospel to the people. He did not wait for them to come to him.

Mr. Wesley preached that God's grace is freely offered to all men, not to just a select few, and that it is equal to every human need. He taught, and the Church accepts the belief, that the Bible is the supreme rule of faith in everyday religious practices.

Methodists stress Salvation through faith in the forgiveness of sins by Jesus Christ as more important than formal doctrine. The Church also stresses personal religious experience and love of God, and the importance of joining the fellowship of religious believers.

Mr. Wesley called all Persons to holiness of life, and love and service to their fellowmen.

The Methodist Church adheres to Wesley's strong points of: evangelism, administration, and education.

There are two sacraments, Baptism and Holy Communion, or The Lord's Supper.

The Methodist Church is a connectional church. Governing bodies begin with the General Conference at the top. This body represents all Methodism and meets every four years. Next, are Jurisdictional Areas; Annual Conference headed by a Bishop are next. Then come Districts, with a District Superintendent in charge, and last, The Local Church or Charge with a Minister at its head. Lay persons also play a great part in the work of Methodism.

The Methodist Publishing House with branches in various areas prints a wealth of literature pertinent to the Church and Christian living.

Each Conference has a **Christian Advocate** or another organ for publishing the news and expressing views on Church affairs and events throughout the conference.

The Discipline is the book of law of the United Methodist Church and is the product of many General Conferences having been modified from time to time to meet the needs of changing times.

What are Our Origins?

Two brothers, John and Charles Wesley, were the founders of Methodism. They were born in Epworth, Lincolnshire, England in 1703 and 1708 respectively. Their parents were the Reverend Samuel Wesley an Anglican minister and Susanna Wesley daughter of a minister. Both parents were distinguished for their religious zeal and fidelity. Both were well educated and passed on their steadfast qualities to their numerous children.

In 1729, while they were students John, Charles, a friend George Whitfield, and other students, organized **The Holy Club** of Oxford University in England. This group met, studied, prayed, and went out into the streets, jails, homes of the poor to preach and teach. Because of the strict discipline and methodical schedules, they earned the "nickname" **Methodists.**

For ten years John Wesley tried unsuccessfully to find religious satisfaction by strictly following the rules and ordinances of the Church of England — or Anglican Church. A turning point in his life came at a prayer meeting in Aldersgate Street, London, England on May 24, 1738. It was while listening to a reading of Luther's preface to the Epistle to the Romans describing the change which God works in the heart through faith in Christ that (he says) "I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone, for salvation, and assurance was given to me that he had taken away my sins . . . ." He had learned what Paul had discovered, that it is not rules and laws, nor by our own efforts at self perfection, but by faith in God's mercy through Jesus Christ that man may enter upon a life of peace. From that time on his life was changed and he dedicated himself to personal holiness and love and service to his fellowmen.

Since the main thrust of this narrative concerns Methodism in America, Wesley's struggle with the Church of England will be omitted. It is enough to say that his evangelistic preaching, his doctrinal emphases, and the strict discipline he urged made him unwelcome in the Anglican pulpit. He preached in homes, on the streets, in prisons, and wherever the people would gather.

Wesley did not plan to found a new church. He simply wanted to preach the gospel to the needy who were not being reached by the Church of England, and to nurture and care for those who were converts to the Christian faith.

Later, he realized that the Methodist Church could not exist within the framework of the Anglican Church, so he made provisions for the Methodists to carry on as an independent Church; so step by step Methodism became a transforming movement in the life of England.

But it was in the New World that Methodism found fertile ground for growth, and today the main strength of this denomination is in the United States; however, Methodists are to be found all over the globe.

Methodism In America

Methodism began in America as Wesleyan Converts imigrated from England to the New World in the eighteenth century. John Wesley felt that these persons needed the same strict discipline that his followers had maintained in England.

In 1766 Philip Embury, a lay preacher, came to America and began preaching in New York City. Robert Strawbridge settled in Maryland. In 1769 Wesley sent Richard Boardman and Joseph Pilmore to America. Two years later Francis Asbury who became a great leader in Methodism came.

Methodism was especially adapted to American life. The traveling preachers, called Circuit Riders, reached people that no other ministers could reach. As the people moved across the frontier into unsettled places, the Circuit Riders went with them. By the time of the American Revolution there were some 18,000 members and 80 preachers.

After the colonies severed ties with England, for all intents and purposes Methodism became an independent church. Wesley ordained Dr. Thomas Coke and Francis Asbury Superintendents "to preside over the flock of Christ in America."

On December 24, 1784 Dr. Coke and approximately 60 ministers met in Lovely Lane Chapel in Baltimore, Maryland, in what has come to be known as "The Christmas Conference" and organized the Methodist Episcopal Church in America.

The Methodists were informal, lively and not infrequently surprising. The independent spirit of the Americans was seen in some of the services. The order of Worship sent over in 1784 was often ignored. Instead, the services included spirited singing, informal rites, and simple celebrations of The Lords Supper.

The brush arbor was a favorite place of worship in places where there were no church buildings. Crude log buildings were erected as communities grew. These gave way to frame and brick structures and today some of Methodism's Churches reach almost Cathedral Proportions.

Divisions and Reunions

In the history of Methodism two notable divisions have occurred. In 1828 a group of godly and earnest persons separated and became the Methodist Protestant Church.

In 1844 a division occurred due to differences of opinions on the questions of slavery and church constitutional issues. The two branches of Methodism that resulted from this division were: The Methodist Episcopal Church and The Methodist Episcopal Church, South.

After 95 years of separation and years of negotiation a Plan of Union was agreed upon and on May 20, 1939 The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church joined to form **The Methodist Church.**

Evangelical United Brethern and Black Methodists join The Methodist Church and it becomes The **United Methodist Church.**

During the founding years of American Methodism, John Wesley, Frances Asbury, and some German ministers, Phillip Otterbein, Jacob Albright, and Martin Boehm shared a common faith and zeal in the task of preaching the gospel to their american countrymen. They often conferred with each other and were sometimes referred to as the "English Methodists" and the "German Methodists."

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Their patterns of ecclesiastical organization and discipline were quite similiar. Since their main purpose was to assist Christian witness, they had a common bond which enabled them to work closely, sometimes sharing the same buildings at alternating hours. The formal name of the "German Methodists" was The Evangelical United Brethern. In 1966 this church and the Methodist Church united to form **The United Methodist Church.**

Black Methodists

Prior to the organization of the Methodist Episcopal Church, in 1784, John Wesley baptized his first negro converts in Wandsworth, England. Mr. Wesley referred to them as African Christians. These African Christians grew in number and began to spread "Christian Holiness" into the New World, Churches were founded in New York City and in Frederick, Maryland. By 1786, there were 1,890 black members in the Methodist Episcopal Church. Until 1864 Black people were included in the White Churches. In 1864 the first Black Conference was organized. Until 1920 the Black Conferences were supervised by White Bishops. On May 19, 1920 Robert Elijah Jones was elected the first General Superintendent of the Black Methodist Episcopal Church. The Black Conferences were segregated until 1974 when all Black Conferences were merged with the White Conferences. Today the Black Methodists are a very strong and active force in the United Methodist Church and are growing in number.

What Do We Do?

Evangelism has always held first priority in the Methodist Church, and the church has been actively involved in social problems and issues since its inception. In America, the church began to serve the needs of humanity in its earlist history.

In 1790 the first Sunday School was opened. A Ministry to Children and youth has always been important to Methodism.

In 1820 a Mission to Indians was begun. The same year a Mission Board was established. By 1833 the church began a program of foreign missions, which has grown and spread throughout the world where missions are allowed.

In 1787, the first Methodist College was founded and in 1839 a College for women was established. In 1866 a woman was graduated from a seminary in Boston and in 1880 the Methodist Protestants ordained a woman minister. Today, the Methodists have the only woman Bishop. She is Bishop Marjorie Matthews.

Some of the outreach of Methodism today include: Hospitals; Homes for the aging; Geriatric Nursing Centers; Retirement Communities; Homes and Camps for children and youth; numerous schools, colleges, Seminaries, and universities; and extended home and foreign mission programs.

Among other vital concerns of Methodists are: Evangelism; Human Rights; Temperance; Women's Rights; Racial Equality; Rights of Chrildren and Youth, and all things that concern the welfare of humanity.

The above facts are proof that the strong points of Mr. Wesley, evangelism, administration, and education are strong points with Methodism today.

Mr. and Mrs. Will Moser

Who for more than a half-century upheld their church with their "prayers, presence, gifts, and service."

A HISTORY OF LEVEL CROSS UNITED METHODIST CHURCH

When gathering information for a history of the Level Cross United Methodist Church, it was found that very few written records had been kept, and that persons who had been familiar with facts prior to the Twentieth Century had all died, so this Chronicle is not to be taken as a scientific study of the Church's history. Most of the information has come from talking with Mr. and Mrs. Will Moser who have been members longer than anyone now living. When Mr. Moser was quite young, the Church was moved to its present site. As a small boy, he attended with his father and other family members. After their marriage, Mrs. Moser joined the church with him so, of course, they have a store of memories, but unfortunately not many definite dates. Talking with them, and sharing such records as they had, was a most pleasant experience. If some of the memories have become blurred with the passing of time, it is hoped that the following account will be as accurate as it can be under the circumstances.

The Church had its origin, probably as early as 1876, when it began under the name of Moser's Chapel. Information on the early church was obtained from a copy of a printed funeral service for a Mrs. Martha Witt Carmichael Moser. From it the following facts were deducted concerning its beginnings.

In 1876, Mrs. Moser and her husband bought a tract of land near Fisher River, Surry County, and moved here from Hickory Ridge in Forsyth County. For 30 years prior to this date, the Mosers had been members of Hickory Ridge Methodist Protestant Church. When it was found that there was no church of this denomination in this area, they erected a brush arbor, secured a minister — The Reverend D.A. Highfill, and they and their neighbors formed a congregation, using the brush arbor until a log house could be erected as a place of worship. Thus, Moser's Chapel was born.

In 1892, a more substantial frame building was built to take the place of the small log church. Happily, Mrs. Moser lived to see this accomplished. Quoting from the funeral service before mentioned, "In 1893, there were nineteen accessions to the church which gave Mrs. Moser much joy, not only to live to see a good house to worship God in, but a gracious revival of the religion of her Lord and Savior, Jesus Christ."

Records of Moser's Chapel membership rolls shows that this name for the church was retained through 1907. On these rolls, the name Moser appears often. One is that of B.E. Moser, father of Mr. Will Moser, grandfather of Mrs. Lillie Davis, Mrs. Adelaide Spainhour, and Mrs. Ludie Marsh. Today, numerous descendents of the Mosers of that period are members of Level Cross Church.

Other names were Mary Badgett, mother of Jesse Badgett, and Frederick Wolfe, father of Gib Wolfe, and Mrs. Evelyn O'Neal. No doubt there are other names of ancestors or kinsmen of present members of this congregation.

The present location is thought to have been selected for a church building in about 1908. On land donated by David Holyfield, an uncle of Mrs. Lema Wolfe, a frame building was erected. The Congregation of Moser's Chapel changed its name to Level Cross Methodist Episcopal Church, since it had come under the jurisdiction of the Conference of the Methodist Episcopal Church. This church was referred to as the "Northern Methodist Church," because in 1844 there had occurred a division of the Methodist Church in the United States due to a disagreement over the slavery question.

Recollections of Mr. and Mrs. Will Moser are that this was a fairly large one-room church building that would probably accommodate a full-capacity of 200 persons. There were not enough benches, so pine slabs were brought in and placed on blocks to provide seating facilities. They can recall two-week Revivals when the church would be running over and people were crowding around the windows in order to hear the preaching. "Mr. Will" remembers having helped to put the first coat of paint on the building, and also going from house-to-house begging chickens to sell to pay for the first piano.

Some ministers they recall were The Reverend Thomas Bryant — who served for many years. Others were: The Reverends, Brawley, Norman and Wall.

In 1939, after over 100 years of separation, three branches of Methodism were merged again. In 1828, a group protesting the absence of lay representation in the church's governmental body had broken away and formed the Methodist Protestant Church. As before mentioned, in 1844, a split had occurred over slavery which resulted in the Methodist Episcopal Church (North) and The Methodist Episcopal Church, South. In 1939, after these three branches of Methodism became one, the Level Cross Church came under the jurisdiction of the Western North Carolina Conference of the Methodist Church. A new Charge, The Dobson Charge, was formed. It embraced Level Cross and Stanford from the Northern branch, and Dobson, Stony Knoll, Rockford, and Siloam from the Methodist Episcopal Church, South. The Reverend J.W. Parker was sent as pastor, and the parsonage was at Dobson. Mr. Parker remained four years.

In 1943, The Reverend Wilson Nesbitt was sent to the Dobson Charge. Then, in 1945, another new era in the Level Cross Church began! A new Charge was formed. This time it was called The Level Cross Charge. It was composed of the Level Cross, Siloam, Stony Knoll, Rockford, and Stanford Congregations. The Reverend Wilson Nesbitt was moved into the community to become pastor.

This was just at the end of World War II. Housing facilities were almost impossible to find. Utilities were nearly non-existent. There was no parsonage, and no furniture. The small one-room frame church had become totally inadequate. It was then that the congregation of these five churches learned that surely God will provide for the needs of His People. His was surely the hand that sent Wilson Nesbitt to this new and needful people! And it was no "accident" that the minister's wife was the lady that Mary Nesibtt was.

Improvised living quarters were secured for the minister's family and despite post-war shortages and limited incomes, the people of the Charge were ready to tackle the "impossible dream" — a new parsonage, — and for Level Cross — a new church!

Under the dedicated, hard-working, ingenious leadership of Wilson Nesbitt, the work was begun. Looking back, it seems that what occurred was a miracle. Perhaps it was, for by 1950, a new brick parsonage was completed and dedicated, and the most modern, for its time, brick church was completed and dedicated.

Of course, to be practical, one will remember the long hours of labor that went into hammering nails; building, sanding and finishing pews; digging cess pools; soliciting funds; cooking and serving chicken suppers, — one grows tired just remembering!!

When the work was over, the man who had been sent to direct the job and the Nesbitt family moved on — leaving many life-long friends behind.

Throughout the years the congregation has lost a number of members through death. One great leader was Mr. Arthur Graham. He rests in the spot of his own choice in the Church Cemetery, awaiting a reunion with a host of loved-ones and friends on that Great Day of Christs's coming again.

Another who cannot be overlooked is "Uncle Joe" Moser. As long as he was able to make his way to the church, he was at every service, waiting at the door to greet the people as they came in. After his death, Mr. and Mrs. Will Moser used their inheritance from his estate to establish a trust fund for maintenance of the cemetery.

In 1967, the Conference again decided to form a new Charge. Level Cross, Siloam, New Hope, Blackwater, and Ararat Churches were brought together to form the Level Cross New-Hope Charge. The Reverend William Harris became pastor.

In 1968, the name of the Methodist Church was changed again, when a merger of the Methodist Church and the Evangelical United Brethren Church resulted in the United Methodist Church.

Changes are again awaiting. In June, the Conference will form the Level Cross-Siloam Charge. The Reverend James White will be pastor.

The first hundred years have seen the Level Cross Church survive, grow, and serve its people and their God well. It is hoped that when the bicentennial of this Church is celebrated, records will show the same to be true.

Continuing The History of Level Cross United Methodist Church April 28, 1985

This is a sequel to the above chronicle. Since it was written nine years have elapsed. Taking up where it left off, an attempt will be made to record some of the most pertinent facts, events, and activities that have occurred in the Level Cross Church since 1976 when the church celebrated its Centennial.

In June 1976 the conference did form a new charge. This time there were only two churches, Level Cross and Siloam, so it was called Level Cross-Siloam Charge. The Reverend James White was appointed to serve as pastor. He and his wife, Linda, were a great asset to the church. Both had talent in singing and added greatly to the choir. Linda and James often sang duets for Worship Services and other special occasions.

Under this ministry there was great emphasis in Foreign Missionary work. On two occasions Mission Rallies were held.

After serving the charge well, James felt that he must fulfill the promise that he had made to God early in life — to become a Missionary among the Indians in South America. The congregation felt a great loss, but wished them God's Speed, when Linda, James, and Baby Kimberly left to prepare for — and serve the mission field in Ecuador. Last year this family who had served seven years and are again serving a pastorate in North Carolina returned for Homecoming. Kimberly had grown into quite a young lady and there was a new baby girl with them.

During the years since the church has been on a two-point charge, Worship Services are held every Sunday morning. From January through June at 9:45 AM; from July through December at 11:00 AM. Sunday School is either before or after Worship Service, depending upon the time.

A joint Men's Club meets with Siloam every third Sunday morning for breakfast. At Christmas time families are invited to join them. Advent is always observed by lighting the advent wreath the four Sundays of Advent. At Christmas worship services and social events take place. During Lent and at Easter special music and other activities are part of the season of the Christian year.

Through the years some other interesting annual events have taken place. Each year in October there is a Harvest Sale and Barbecue Supper. This is a festive occasion with games for the children and adults throughout the day. Baked goods, products from pantry and garden, "trash and treasure" from the attic and items donated by friends are on sale throughout the day, with an auction in the late afternoon. Food is sold at all hours, beginning with breakfast. From early morning the barbecue has been cooking over the pit. By evening it is chopped and ready to be served along with other foods compatible with the best barbecue in the world!

Canning and quilting have preceded this day and have provided work, and fun, throughout the year. An item that is very popular and much sought-after are the green beans which have been planted, grown, picked and canned in a cooperative effort by men, women, and children of the church.

In the winter a beautiful quilt is sewed and quilted. Someone is very happy on Harvest Sale Day when the quilt becomes his (or hers).

In keeping with the ideals of Christianity and in Methodist tradition, the church has reached out to those in need locally and world-wide. Some instances rememberd are: when a local Baptist Church burned, a contribution was made to help with rebuilding; a local family has a burn-out and the church responds according to the need; a pantry is kept in the winter time to help families who are hungry; the response to the Ministry for migrant workers offers an opportunity to serve; The Etheopian Crisis was responded to; The Church has contributed to the support of missionaries; and always the bereaved in the community are given comfort and food. And there are other activities too numerous to mention.

For a number of years the facilities of the kitchen, bathrooms, playgrounds, and recreation room have been used for the Headstart Program in this area.

Recreation and fellowship are always an important part of the church fellowship. Members have journeyed together to various lakes, recreation parks, mountain tops and amusement places for picnics, games, and fun.

The Sunday School is an integral part of the church, as are Vacation Bible School and Youth activities. Right now we are in a "Baby Boom" and that is encouraging.

A Young Adults Sunday School Class was organized about two years ago and they have been active in various projects of the church.

For a number of years the Church has had a Memorial Fund which has made it possible for loved ones and dear friends to be remembered in gifts and church improvements. The following persons have been memorialized:

Glenn Atkins
Mary Ellen Badgett
Thomas L. Badgett
Wendell Bruner
Sanford Cooke
Lillie Davis
Arthur Graham
Hadley Harbour
Lizzie Hicks
Lucy Houck
Roma Marsh
Thanie Moser
Will Moser
Fred O'Neal
John O'Neal
Jennifer O'Neal Riddle
Virgil Tucker
Gib Wolfe

Some of the gifts are: a beautiful Cross above the pulpit; a communion set; cloths for the communion table; hand rails for both entrances; lectern and piano lamps; flower container and plate glass cover for altar table; offering plates; candle lighters; hymnals; a Baptismal Fount and Bowl; Flags for the Sanctuary; a piano; a memorial book for recording gifts and a table for it to rest upon; a music stand and choir pews; children's books for a library; air conditioning for the sanctuary; and in 1984 a complete renovation and redecorating of the sanctuary took place. The beautiful memorial windows being the main feature of this project.

During the past nine years the church has been saddened by the deaths of members. Mr. and Mrs. Will Moser who were in great part responsible for the information in the beginning of this history and who were for many years the "back bone" or "pillars" of Level Cross Church, are two who have died. "Will and Thanie" are said to have been responsible for the church's survival during its leaner days.

Another life long member, and for many years Communion Steward, claimed by death was Lillie Moser Davis.

Through the years as we have mourned the passing of a number of beloved members, we have rejoiced as others have been sent to bless the church.

One way in which we honor their memories is adding to the cemetery fund established by Mr. and Mrs. Will Moser in Memory of "Uncle Joe."

Each year in April Homecoming is held and this is a day of great joy as former members, pastors and loved ones gather to Worship and renew ties of christian fellowship.

It is hoped that in another decade someone will record that many great things have taken place in Level Cross Church's Congregational family.

PASTORS

J.W. Parker	J.C. Gentry	Stanley James
Wilson Nesbitt	Tabor Wood	James White
Worth Sweet	Donald Fisher	Newton Dickens
Byron Shankle	Tracy Streeter	Bobby Swaim
Ralph Kayler	William Harris	Ray Himes

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